

CONFIDENTIAL

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REPORT

NATIVE PAPERS

FOR THE

Week ending the 10th April 1897.

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Nil.			

LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
BENGALI.					
Calcutta.					
<i>Weekly.</i>					
1	"Bangavasi" ...	Calcutta	... 20,000	3rd April, 1897.	
2	"Basumatî" ...	Ditto	... .....	1st ditto.	
3	"Hitaishi" ...	Ditto	... 800	6th ditto.	
4	"Hitavadi" ...	Ditto	... About 4,000	2nd ditto.	
5	"Mihir-o-Sudhakar" ...	Ditto	... 1,250	3rd ditto.	
6	"Navayuga" ...	Ditto	... 290		
7	"Sahachar" ...	Ditto	... About 500	31st March, 1897.	
8	"Samay" ...	Ditto	... 3,000	2nd April, 1897.	
9	"Sanjivani" ...	Ditto	... 3,000	3rd ditto.	
10	"Som Prakash" ...	Ditto	... 800	5th ditto.	
11	"Sulabh Samachar" ...	Ditto	... .....	3rd ditto.	
12	"Vikrampur" ...	Ditto	... 200	2nd ditto.	
<i>Daily.</i>					
1	"Banga Vidya Prakashika"	Ditto	... 900	1st to 3rd and 5th to 7th April, 1897.	
2	"Dainik-o-Samachar Chan- drîka."	Ditto	... 1,000	4th to 8th April, 1897.	
3	"Samvad Prabhakar" ...	Ditto	... 1,132	2nd, and 5th to 7th April, 1897.	
4	"Samvad Purnachandrodaya"	Ditto	... 200	2nd, 3rd and 5th to 8th April, 1897.	
5	"Sulabh Dainik" ...	Ditto	... Read by 3,000	2nd, 3rd and 5th to 7th April, 1897.	
HINDI.					
Calcutta.					
<i>Weekly.</i>					
1	"Bharat Mitra" ...	Calcutta	... 2,000	1st April, 1897.	
2	"Hindi Bangavasi" ...	Ditto	... 10,000	5th ditto.	
PERSIAN.					
<i>Weekly.</i>					
1	"Hubul Mateen" ...	Ditto	... 500	5th ditto.	

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
	URDU.	CALCUTTA.			
	<i>Weekly.</i>				
1	" Darussultanat and Urdu Guide."	Calcutta	...	310 1st April, 1897.	
2	" General and Gauhariesfi "	Ditto	...	330 31st March, 1897.	
	BENGALI.	BURDWAN DIVISION.			
	<i>Fortnightly.</i>				
1	" Bankura Darpan "	Bankura	...	500 1st April, 1897.	
	" Ulubaria Darpan "	Ulubaria	...	550	
	<i>Weekly.</i>				
1	" Burdwan Sanjivani "	Burdwan	..	250 30th March and 2nd April, 1897.	
2	" Chinsura Vartavaha "	Chinsura	...	620 4th April, 1897.	
3	" Education Gazette "	Hooghly	...	1,280 2nd ditto.	
	BENGALI.	PRESIDENCY DIVISION.			
	<i>Weekly.</i>				
1	" Murshidabad Hitaishi " ...	Murshidabad	...	696	
2	" Murahidabad Pratinidhi "	Berhampore	...	300	
3	" Pratikar " ...	Ditto	...	608 2nd April, 1897.	This paper is neither regularly published nor regularly issued.
	URIYA.	ORISSA DIVISION.			
	<i>Weekly.</i>				
1	" Sambalpur Hitaishini " ...	Bamra in the Central Provinces.	.....	3rd March, 1897	
2	" Samvad Vahika " ...	Balasore	...	190	
3	" Uriya and Navasamvad " ...	Ditto	..	300 3rd April, 1897.	
4	" Utkal Dipika " ...	Cuttack	...	480 6th ditto.	This paper is said to have some circulation in the Division, but the number of subscribers could not be ascertained.
	HINDI.	PATNA DIVISION.			
	<i>Monthly.</i>				
1	" Bihar Bandhu " ...	Bankipur	... About 600		
	<i>Weekly.</i>				
1	" Aryavarta " ...	Dinapur	...	1,000 3rd ditto.	
	URDU.				
	<i>Weekly.</i>				
1	" Akhbar-i-Al Punch "	Bankipur	...	500	
2	" Gaya Punch " ...	Gaya	...	400 5th ditto.	
	BENGALI.	BHAGALPUR DIVISION.			
	<i>Fortnightly.</i>				
1	" Gaur Varta " ...	Malda	...	.....
	BENGALI.	RAJSHAHI DIVISION.			
	<i>Weekly.</i>				
1	" Hindu Ranjika "	Boalia, Rajshahi	...	248	
2	" Rangpur Dikprakash " ...	Kakina, Rangpur	...	180	This paper is not regularly published for want of type.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
HINDI.					
<i>Monthly.</i>					
1	"Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling	...	700	
BENGALI.					
<i>Fortnightly.</i>					
1	"Kasipur Nivasi"	Kasipur, Barisal	...	315	25th February and 27th March, 1897.
<i>Weekly.</i>					
1	"Barisal Hitaishi"	Barisal	...	.....	12th, 20th and 27th March and 2nd April, 1897.
2	"Charu Mihir"	Mymensingh	...	900	29th March, 1897.
3	"Dacca Prakash"	Dacca	...	2,400	4th April 1897.
4	"Sanjay"	Faridpur	...	.....	19th and 26th March, 1897.
5	"Saraswat Patra"	Dacca	...	About 500	3rd April, 1897.
ENGLISH AND BENGALI.					
<i>Weekly.</i>					
1	"Dacca Gazette"	Dacca	...	500	5th ditto.
BENGALI.					
<i>Fortnightly.</i>					
1	"Tripura Prakash"	Comilla	...	900	
<i>Weekly.</i>					
1	"Sansodhini" ...	Chittagong	...	120	
BENGALI.					
<i>Fortnightly.</i>					
1	"Paridarshak-o-Srihattavasi"	Sylhet	...	.....	Chaitra, 1st fortnight, 1903 B.S.

I.—FOREIGN POLITICS.

It is England, says the *Darussultanat and Urdu Guide* of the 1st April, which has forced the Powers to interfere with the England in the Cretan affair. internal administration of Crete, because she no longer desires the maintenance of peace in Europe. The European Powers sympathise only with Christians. To them it is not cruelty for the Christian insurgents in Crete to shed the blood of innocent Musalman women and children. It is not inhuman for the English Government to render secret help to those merciless rebels in carrying out their acts of carnage. It is therefore lawful to curse, as much as one can, the policy of the British Government, so far as those Musalman babies are concerned, that were put to death by the Cretan insurgents. It is in fact England which is responsible for the massacre of Musalmans in Crete. She intends to benefit herself by the present crisis in Crete at the cost of either Greece or Turkey.

DARUSSULTANAT
AND URDU GUIDE,
April 1st, 1897.

2. The *Mihir-o-Sudhakar* of the 3rd April writes as follows:—

The Sultan and the Powers. Every intelligent man will realise the mental perturbation that the Musalman world is undergoing on account of their Caliph, the Sultan of Turkey, being placed in a dangerous situation by the machinations of the demon of sin. We live in India under British rule; the English are the wielders of our earthly destinies. As loyal subjects, we sincerely do to our rulers the homage which is their due. The peace and happiness which we enjoy under British rule compel us to be loyal to our rulers. But we are bound to give to the Sultan, that protector of our faith and sovereign of our hearts, who is dearer to us than our very lives, the highest respect and worship and a higher place in our hearts than we give to our earthly rulers. Just conceive, then, the anxiety, the mental agony which the Musalmans are suffering on account of their Sultan's danger. The first thing a Musalman who can read looks for in a newspaper is Turkish news, and Musalmans who cannot read eagerly enquire of those that can what the newspapers tell of the "Badshah of Roum." Thirty thousand Musalmans of Amritsar have offered up prayers for the safety of the Sultan, and the Musalmans of other places are doing, and will soon do, the same thing.

MIHIR-O-SUDHAKAR,
April 3rd, 1897.

It is true Turkey has lost her former power, or Greece, her slave's slave, whose neck still bears the mark of Turkey's chain and whose worn-out hands still tell of the long menial manual service she has rendered to her suzerain, would not venture to take up arms against her. But still Turkey is not so weak or powerless as she is supposed to be. She is still the mother of heroes. She still yields to no European Power in courage and valour. But what can she do against the united Christian Powers? But single-handed though he be, the Sultan is not to be overcome by mere brow-beating or by empty swagger. However weak the Sultan may have become, he is still strong and powerful enough to defeat any European Power which may take the field singly against him. There has, therefore, been no end of intrigues, warfares and treaties for generations past. Recently that insignificant Power, Greece, which owes its existence to the favour of others, has, on the plea of patriotism, taken the field against Turkey. She could not certainly have done this if she had not got an assurance of the support of Russia. Greece has not yet forgotten that the Czar himself was at one time brought to a critical pass by the Sultan. The one or two European rulers who are secretly inciting Greece will never dare to come out openly. But if they do so, the Sultan will not be able to remain idle or indifferent. And if the worst comes to the worst, he will have even to unfurl that dreadful banner which will be a signal for lighting up a conflagration on land and on water. The earth will be then deluged with human blood, and the Sultan will fill the world with his cry of "Alla ho Akbar." The meek and peace-loving Indian Musalman shrinks with horror from the idea of such a worldwide catastrophe. May the All-Merciful God avert such a catastrophe and establish peace on earth!

II.—HOME ADMINISTRATION.

(a)—Police.

BARISAL HITAISHI,
Mar. 20th, 1897.

3. The Barisal Hitaishi of the 20th March attributes the reduction in the number of murders in the Backergunge district to the energy and ability of the special police in bringing offenders to justice, and not to the disarming of the people. The Barisal notification has deprived only respectable people of their weapons of defence; it has not enabled the authorities to capture unlicensed guns. Considering the efficiency of the special police, Government should appoint it permanently in the district.

SANJAY,
Mar. 26th, 1897.

An untraced murder in the Faridpur district. An untraced murder in the Faridpur district. The murdered man had taken shelter for one night in the house of the Pirelis of the village, and had some money with him. The next morning his dead body was found near the rail road.

BANKURA DARPAH,
April 1st, 1897.

5. The Bankura Darpan of the 1st April complains that Biru Sonthal, chaukidar of village Ekerā, within the jurisdiction of the Onda thana in the Bankura district, never keeps watch by day or by night. The writer had lately occasion to stay at the village for seven or eight days, but did not once see the chaukidar. A wild beast lately killed a cow, but the accident was not reported at the thana.

BARISAL HITAISHI,
April 2nd, 1897.

6. The Inspecting Pandit of Mehdiganj in the Backergunge district writes in the Barisal Hitaishi of the 2nd April as follows:—

Ravages of wild beasts in Backergunge. Tigers and wild boars are destroying the standing rabi crops in Kadibabad, Bhonga, Maultala, Harinathpur, Ghose's Char, Guabaria, Chirakhola and Uttar Shahbazpur within the jurisdiction of the Mehdiganj thana in the Backergunge district. In Kadibabad a girl of three years and in Ghose's Char a Musalman with his son were severely mauled by boars. In Guabaria two calves were killed by tigers. The correspondent has seen these ravages of the beasts with his own eyes. Boars have become so numerous that they are seen roaming about in the fields with cows.

MHIIR-O-SUDHAKAR,
April 3rd, 1897.

The diabolical act in the Rawal Pindi mosque. Lekharam of Lahore had some connection with the diabolical act committed the other day in the Sadar Bazar mosque at Rawal Pindi, where fourteen

CHINSURA
VARTAVAH,
April 4th, 1897.

Musalmans were made senseless by eating some sweetmeat given by somebody to the Mullah in the shape of a fateha. 8. The Chinsura Vartavaha of the 4th April complains that some time ago one Braja, an inhabitant of Janai Baksar in the Hooghly district, was sent to the Campbell Hospital, Calcutta, for treatment. He was treated there for some time and cured of his malady. He was then discharged from the hospital, but did not go home. He has mysteriously disappeared. His whereabouts have not been discovered, even after a thorough search. He has most probably been caught in the meshes of a cooly-recruiter and sent to a tea-garden. A police enquiry into this case is called for.

HINDI BANGAVASI,
April 5th, 1897.

9. The Hindi Bangavasi of the 5th April has the following:— Anxiety among the Musalmans of the Punjab Religious unrest among the Panjab Musalmans. is daily increasing. Placards threatening a general massacre of non-Musalmans are being circulated throughout the province. One Maulvi Gholam Muhammad has declared himself to be Jesus Christ, and to have come to establish a heavenly kingdom upon earth. Some months ago he foretold the murder of Pandit Lekharam and also of the Deputy Commissioner, Abdulla, both of whom met with the same fate. The Amir's pamphlet directing the Musalmans to hold firm to their faith and put to the sword the kafers has got a circulation among the influential Muhammadan community of India, including the officers in the army. It is said that the excitement among the Panjab Musalmans is due to their inability to help their Sultan, who is beset with danger.

(b) — Working of the Courts.

10. The *Burdwan Sanjivani* of the 30th March finds fault with the decision in the Krishnananda rape case in the Benares Sessions :—

BURDWAN SANJIVANI,
March 30, 1897.

(1) One smells conspiracy in Saudamini's conduct from beginning to end. This suspicion is strengthened by her evidence. Khantakali was at the Yogasram up to 9 or 10 at night. She was also reported to her as crying. But without going to the Yogasram to see what the matter was with her daughter, she first went the round of the temples. If she believed that her daughter was in danger, her natural impulse would have been to at once run to her help. But she showed no signs of agitation or anxiety. Subsequently she went to the kotwali. This, too, was inconsistent with what she had been doing so long. She was not evidently anxious on account of her daughter when she went out to visit the temples. And having gone to the temples, why did she suddenly change her mind and go to the thana to lodge a serious complaint against a man whom she held in great esteem, with whom she could confide her daughter at night, and in whose protection she was still living? This conduct of Saudamini is mysterious and inexplicable. It is naturally suspected that Saudamini was all along acting with a set purpose.

(2) Saudamini went to Krishnanada with a petition for pecuniary help in her daughter's marriage. What could be her motive in bringing against a man a charge which was sure to ruin her daughter's marriage prospects for ever? Saudamini's conduct in this respect also is beyond our comprehension.

(3) Khantakali deposed that the accused had committed rape on her. From her evidence it is quite clear that she knew what rape means. The jury, however, convicted the accused not of rape, but of attempt at rape. They disbelieved her evidence,—at least partly—and based their verdict on evidence which they could not fully believe. This was not just and proper. The jury could either convict the accused of rape or acquit him. No *via media* was open.

11. The *Bankura Darpan* of the 1st April complains that the small supply of currency notes at the Bankura treasury is about to bring the trade of the district to a standstill. The few notes available at the treasury, moreover, are kept for paying the salaries of high officials, and are not issued to the public. People having currency notes are accordingly carrying on a trade in them, making a profit of Rs. 2 to Rs. 2.8 per thousand rupees.

BANKURA DARPAR
April 1st, 1897.

Currency notes in the Bankura treasury.

12. The *Hitavadi* of the 2nd April complains that Mr. Gordon, Deputy Commissioner of Gauhati, sent for Babus Haris-chandra Chaki and Lakshmikanta Barakakuti, two Extra Assistant Commissioners under him, and reprimanded them in open Court for no other offence than keeping one of his clerks, who had gone to them to get some papers signed, waiting because they were engaged in hearing cases. Certainly, English officers think their dignity lowered if they do not treat natives like cats and dogs.

HITAVADI,
April 2nd, 1897.

Mr. Gordon, Deputy Commis-
sioner of Gauhati.

13. The *Pratikar* of the 2nd April has learnt, with regret, that Sir Alexander Mackenzie has recommended to the Government of India the exclusion of pleaders and mukhtars from jury lists. As Honorary Magistrates are already, in virtue of their office, prevented from serving as jurors, the exclusion of the bar will leave very few competent men for selection as jurors.

PRATIKAR,
April 2nd, 1897.

Exclusion of pleaders and mukhtars from the jury.

14. The *Sanjivani* of the 3rd April is glad at the extension of the jury system, but cannot understand why the system has not been extended to the Bhagalpur and Midnapore districts. The writer does not also approve

SANJIVANI,
April 3rd, 1897.

The extension of the jury sys-
tem.

of the exclusion of the legal profession from jury service. Lawyers are best fitted for such service, and justice will suffer by their exclusion.

BANGAVASI,
April 3rd, 1897.

15. Referring to the conviction of a newspaper editor charged with the defamatory of the Maharaja of Cashmere, the *Bangavasi* of the 3rd April writes as follows:—

Defamation cases against news-papers. Twelve years ago people charged with defamation were rarely punished. But people cannot now escape even through the numerous loop-holes provided in the law. What is the reason of this? It is said that the officials, including Judges, Magistrates and Deputy Magistrates, are ill-disposed towards newspaper editors because they are mercilessly criticised in newspapers. The very words "newspaper editor" throws many of them into fits of indignation. They alone are not, however, responsible for this. There are many newspaper editors who have no sense of propriety, no sense of right and wrong. Fools, *badmashes*, perjurors and vagabonds often become editors of vernacular newspapers. There are newspaper editors who are sadly ignorant and uneducated. But then there is one thing we should bear in mind. Journalism is a growing and not a grown institution in this country, and it will be wrong policy to cripple or blind it. It is friendly advice and council that should be resorted to in improving its tone. The Government should not be thinskinned and impatient of criticism.

BANGAVASI.

16. A writer in the same paper observes that his pleader friends will be certainly glad at the exclusion of the bar from jurorship. There are many who do not regard it as a duty to serve as jurors; they look upon it as

begar, and heartily dislike it. They will be glad to be relieved of this unpaid service. The writer is not opposed to the jury system, but he must say that the Indian public do not very much like it, and do not understand the principle on which it is based. Called to court, the juror must obey the order. This is something which most people do not like. Moreover, jurors in the mufassal have to undergo great hardship and inconvenience in attending courts. There is no proper accommodation for them in these courts; and if they are unpunctual, they are rebuked and fined. The Lieutenant-Governor is requested to provide jurors with proper accommodation in the courts in the jury districts.

DACCA PRAKASH,
April 4th, 1897.

17. The *Dacca Prakash* of the 4th April complains of Mr. Lucas, Subdivisional Officer of Narainganj. Mr. Lucas is a Eurasian, and is nicknamed "Sibpur Saheb." He writes very bad English, and was taken to task for this by Mr. Douglas, the District Judge of Dacca. He is a member of the Eurasian community of Sibpur in the Barisal district, who have close relations of friendship as well as enmity with the Dacca people. The Narainganj public is thoroughly dissatisfied with their Subdivisional Officer. Mr. Lucas has been at one and the same place for ten years, and it is high time that he was transferred to some other place.

(d)—Education.

SULABH DAINIK,
April 2nd, 1897.

18. The *Sulabh Dainik* of the 2nd April writes as follows with reference to the late election of members for the Syndicate of the Calcutta University:—

Mr. Lucas, Subdivisional Officer of Narainganj in the Dacca district. Why did Mr. Whitehead move heaven and earth to get Babu Chundernath Bose and Nawab Amir Hossain elected? Chunder Babu is the Bengali Translator, and has no connection with the Education Department. Nawab Amir Hossain also is a Presidency Magistrate, and has no educational experience. These two gentlemen are not also abler than the other native candidates. Mr. Whitehead was evidently actuated by petty jealousy. It is a great relief that he was foiled in his unholy attempt.

HITAVADI,
April 2nd, 1897.

The new organisation of the educational service.

19. The *Hitavadi* of the 2nd April is sorry to see injustice at the very commencement of the operation of the new organisation of the Educational Service. The members of the superior service will receive their salaries at the enhanced rates, from August 1896, while those of the Subordinate Service will be allowed that privilege only from April 1897. Is this difference of treatment to be attributed to the fact that there are Englishmen in the superior service?

The promotion of many officers in the Subordinate Service was stopped on the ground that a new arrangement would soon be made. Do not the authorities think it fair to allow such officers to draw their salaries at the enhanced rates from the dates on which they were entitled to promotion? It is hoped that Dr. Martin will act in such a way as to give no occasion for a complaint of partiality.

20. The same paper says that the *Indian Daily News*, which has sunk in importance since the death of Mr. Wilson, now seeks to regain its former position by abusing natives in season and out of season. This is how Dr. Martin and the students of the Calcutta Art School.

it speaks of the students of the Calcutta Art School:—

"The gentle students of the Calcutta Art School, some three hundred in number, are said to have 'besieged' the house of the Director of Public Instruction with their grievances on Wednesday, and, we are glad to learn, were treated as they deserved to be. The Superintendent of the school is there to lay down what the pupils are to learn, and if this does not suit them, they can go elsewhere for what will suit them. The idea of these students dictating to the Superintendent is preposterous."

The Superintendent has made some rules which the students consider very hard, and they went to the Director to complain. For this the *Indian Daily News* sarcastically calls them "gentle," and characterizes their conduct as "preposterous."

A change has come over Dr. Martin since his appointment as Director of Public Instruction. He not only would not listen to the complaints of the students, but threatened to hand them over to the police if they made any noise.

21. The *Mihir-o-Sudhakar* of the 3rd April will be extremely sorry if Dr. Martin has really behaved with the Art School students as he is reported to have done; for the

writer knows the present Director of Public Instruction to be a large-hearted man. It is hoped that the Lieutenant-Governor will listen to the grievances of the students, and have a competent Superintendent appointed in Mr. Havell's place.

22. The *Bangavasi* of the 3rd April approves of the revised educational scheme. By virtue of this scheme the pay of many

educational officers has been enhanced, and many of them have been promoted to higher posts. The revised scheme has satisfied these men, but it has dissatisfied the anglicised England-returned Babus, who aspire to be placed on the same footing with their European masters. They find fault with the scheme, on the ground that it makes a distinction between natives and Europeans. The writer cannot sympathise with these discontented Babus or with their blind unwarranted aspirations. The Hindus should always remember that they are subject to the English. A subject people as they are, they should loyally and faithfully serve their rulers and should be grateful to them for the crumbs of favour given to them now and then by their masters. If they try to rival their rulers, the rulers may be offended with them and may kick them out of their presence. They have no patience, and they will not be able to calmly bear the insult, but will vociferously complain of the ill-treatment. The writer has no sympathy with this canine habit. It is ridiculous to speak of rights or complain of injustice in service.

(e)—Local Self-Government and Municipal Administration.

23. The *Kasipur Nivasi* of the 25th February complains that the improvement of the sanitary condition of Barisal town has not kept pace with the extension of its area. The

Insanitary condition of certain wards in Barisal town. Alekanda, Bagura, Kaunia, and Amanatganj wards are in a most insanitary condition. There are no good roads in the last two wards, and this is a source of great inconvenience to their residents.

24. The *Barisal Hitaishi* of the 20th March says that besides the Civil Surgeon of the district, who will be appointed according to custom, Maulvi Wajid, Babus Nibaran Chandra and Pramatha Nath and Mr. Nalini Nath Gupta, Barrister-at-law, should be appointed Commissioners of the Barisal Municipality by the Government.

HITAVADI,
April 2nd, 1897.

MIHIR-O-SUDHAKAR,
April 3rd, 1897.

BANGAVASI,
April 3rd, 1897.

KASIPUR NIVASI,
Feb. 25th, 1897.

BARISAL HITAISHI,
Mar. 20th, 1897.

SANJAY,
Mar. 26th, 1897.

25. The *Sanjay* of the 26th March complains of the mismanagement of charitable dispensaries in the Faridpur district. Charitable dispensaries in the Faridpur district. The principal cause of mismanagement is the appointment of Sub-Registrars as Secretaries of the Management Committee. Lately a petition was submitted to the Magistrate complaining that the Secretary of a dispensary, who was a Sub-Registrar, used to levy black-mail of 4 annas to rupee 1 in the shape of subscriptions to the dispensary fund from every one who came to have a document registered, but misappropriated the amount so levied. The Magistrate took no action on the petition, because it was submitted by one who was not an actual sufferer. But as the Vice-Chairman of the District Board has submitted a report on the case, it is hoped it will now be properly investigated.

KASIPUR NIVASI,
Mar. 27th, 1897.

26. The *Kasipur Nivasi* of the 27th March complains of prevailing water scarcity in Kasipur, a village in the Backergunge district. Water scarcity in Kasipur in the Backergunge district. There has been an outbreak of cholera owing to this water-scarcity, and many have died of the fell disease. Kasipur, although situated very close to Barisal town, is notorious for its insanitary condition.

CHARU MIHIR,
Mar. 29th, 1897.

27. The *Charu Mihir* of the 29th March warns the District Boards to be prompt in the matter of water-supply, as any delay in this respect will be fatal to the people during the months of Baisakh and Jyaistha. The zamindars do not care to excavate tanks.

CHARU MIHIR.

Water scarcity in a village in the Mymensingh district.

28. A correspondent of the same paper complains that there is not a single tank or other reservoir of water in Fatehpur,

in the Tangail subdivision of the Mymensingh district. Men and beasts are, therefore, suffering severely.

BURDWAN SANJIVANI,
Mar. 30th, 1897.

Water scarcity in a village in the Burdwan district.

29. A correspondent of the *Burdwan Sanjivani* of the 30th March complains of the prevalence of water scarcity in Birsimula, a village in the Jamalpur thana of the Burdwan district. There are only four or five tanks within

four or five miles, and these have run dry. Even the women have to go to other villages to bathe. The water scarcity will be removed if the village is supplied with canal water through the channel of the river on the south of the village.

BANKURA DARPAN,
April 1st, 1897.

Water scarcity in the Bankura district.

30. The *Bankura Darpan* of the 1st April does not see why, though lists of villages suffering from water scarcity have been completed, no steps have yet been taken to remove the evil. The suffering is already very great, and it will be greater in the months of Baisakh and Jyaistha. In many places, in the Bankura district, people have already begun to fetch water from great distances. Though this is the proper time for excavating tanks, the authorities seem quite indifferent, and they will not probably be roused from their lethargy until deaths from water scarcity have taken place.

HITAVADI,
April 2nd, 1897.

31. The *Hitavadi* of the 2nd April publishes the following reports of water scarcity:—

Kumira, Khulna district.—Most of the tanks in the village are dry, and the water in the rest is unfit for use. The salt-water of the Kapotaksha, which flows hard by, is also unfit for use. The villagers are too poor to re-excavate the tanks. They therefore look up to Government for their re-excavation.

Kalabari, Nadia district.—There is great scarcity of water, the two tanks in the village being dry.

Narandia, Tangail subdivision, Mymensingh district.—The Lauhajangha having dried up, great scarcity of water prevails in the villages on its banks. The water in the tanks and water-channels has become foul. The District Board has been repeatedly requested to clear the mouth of the river, but in vain. The people are receiving no benefit whatever in return for the tax which they pay.

SARASWAT PATRA,
April 3rd, 1897.

The Chairmanship of the Dacca Municipality.

32. The *Saraswat Patra* of the 3rd April says that the topic which is now engrossing the attention of Dacca is the question of who is to be the Chairman of the Municipality. It is considered almost certain that either the Magis-

trate, Mr. Shirres, or Babu Ramakanta Nandi, Pleader, will be appointed to the office. As Magistrate, Mr. Shirres, is popular in Dacca, but the Dacca people do not like the idea of his appointment to the Municipal Chairmanship. They think that Local Self-Government will lose its significance if the Magistrate is made the Chairman. They would, therefore, prefer Ramakanta Babu to Mr. Shirres in the Chairmanship.

Government's intention in regard to the Chairmanship is not known. But the writer humbly asks it to give Dacca one more non-official Chairman. Non-official Chairmanship has failed, but that is no reason that it must fail every time. Experience is not gained in a day, and Local Self-Government in India is an infant institution.

33. A correspondent of the *Sanjivani* of the 3rd April complains that the

Water scarcity in a village in the Khulna district. Khulna District Board has sanctioned the construction of only two wells in such a large village as Senhati, in the Khulna district. The District

Board's "reserve tank" in the village has run dry. The Board has this year spent only Rs. 25 on the dredging of the tank, while Rs. 100 was sanctioned for this purpose. The Chairman has put up a notice ordering people to draw water from the tank from a platform two feet high and "without touching the water." Will the Chairman explain how this is possible? There is only one *ghat* in the tank, and women feel great inconvenience in fetching water from it.

34. The *Bangavasi* of the 3rd April has the following with reference to

The Lieutenant-Governor's reply to the Municipal Commissioners. the Lieutenant-Governor's reply to the note of protest submitted by the Municipal Commissioners of Calcutta:—

Calcutta is the metropolis of India. As such, it is the seat of British administration, British commerce and British business. It is meant not for Hindus and Musalmans, but for Englishmen. It should therefore be made thoroughly habitable for Europeans and suited to their tastes. The services of its native residents are required to keep it clean, and this is why the Babus have been given the right to become Municipal Commissioners. The English Government well knows how to get its work done by others, and it flatters the Babus with praise and titles for their unpaid service as the removers of metropolitan dirt and filth. But we are so dull-headed that we cannot understand this simple truth.

In his reply to the Municipal Commissioners, the Lieutenant-Governor has shown that the Babu Commissioners are low, selfish, talkative and good-for-nothing. We cannot blame Sir Alexander Mackenzie for this. Calcutta is for Englishmen. Englishmen are the rulers of the country. Everything must be done to beautify the town and make it in every way comfortable to its English residents. The Lieutenant-Governor's rebuke is well meant, for His Honour intends to improve the sanitary condition of the metropolis. The Municipal Commissioners were foolish enough to protest against the Lieutenant-Governor's speech, and they have been rightly served. But will they be still brought to their senses? Will they be able to give up *beyar* and bid adieu to their so-called self-government?

35. The same paper publishes a cartoon on the Lieutenant-Governor's

The Lieutenant Governor's reply to the Municipal Commissioners of Calcutta. reply to the protest of the Municipal Commissioners of Calcutta. Two Europeans, one of whom is seen — a cartoon. whip in hand, are chastising several Babus. One of the latter is kneeling down on the bench, another is standing on one leg. A third stands upon the bench with an "ass's cap" on. A fourth has been made to place himself in a crawling posture. A fifth is being slapped on the left cheek and a sixth is being pulled by the ear. The picture is evidently meant to represent a *pathsala* with the Municipal Commissioners as its students and two Europeans as *gurus*.

SANJIVANI,
April 3rd, 1897.

BANGAVASI,
April 3rd, 1897.

BANGAVASI.

The following appears in the letter press:—

Head guru (smacking his whip).—Mr. Mukharji, you talk loudly, you cackle like a goose. Stand you upon the bench.

Mukharji.—Please sir, I do not talk. I discuss politics.

Guru.—You contradict me! Bring here the "ass's cap."

Mukharji.—Please sir, I did not mean anything impudent.

Guru.—Keep yourself quiet. Don't be making noise. You Mr. Ghosh, you are always pecking at something or other like a wood-pecker. Go to a corner and stand up on one leg. You, Mr. Ghosh, you have a long neck like an adjutant. You are forward in everything and always ready to meddle in all matters. Go down on your knees and assume a crawling posture. Mr. Sen, you are thick-headed, you do not understand anything, but still you must talk. Kneel you down on the bench.

The Babus stared at one another, and after deep deliberation prepared themselves to carry out the *guru's* orders.

The *guru* then ordered Mr. Bannerji to present his left cheek. Mr. Bannerji did as he was bid, and sang a parody of the song which Chaitanya is said to have sung when struck by Jagai, the great sinner, saying he would give the latter only love for his hard-heartedness.

Come *Burra lat*, come *Chhota lat*. Let us all dance in the *Sankirtan* of Self-Government. We have been thrashed and chastised, but what of that? Let us be thrashed and thrashed again, but let us never cease to love and preach love to those who ill-treat us.

At this time another student came in, and the *sardar* student went up to him and pulled him by the ear. The injured student struck up the following strain:—

You have done well by pulling me by the ear. It will chasten me. Your very touch has healed me of my heartache. You have pulled me by the right ear. Please pull me by the left too. Victory to Self-Government, let it always prosper. Let us all sing its praise.

36. In view of the plague, the *Dacca Gazette* of the 5th April draws

The insanitary condition of of the Dacca town. The following quarters, namely, Sankhari Bazar, Nawabpur, Katta Bazar,

Sutrapur, Ekrampur, Bairagitola, Sabjimahal, Bangala Bazar, Tanti Bazar, Pannitola, Kamarnagar, Goalnagar, Basabari, Sutarnagar, Naba Rai's Lane, Samsahad, Sachipanderipa, Junrail, Nalgola, Bene Mahalla, Becharamer Dewri, Sowari Ghat, Chota Katra and Bara Katra are veritable hells, and contain, so to speak, the accumulated filth of ages. There are also several Musalman graveyards in the heart of the town, surrounded by habitations. The canal which passes through the town and the river itself are used as reservoirs for the reception of filth. Besides the filth from the privies on both banks of the canal, it receives all liquid filth, which is brought by the mehters in carts. The river fares no better, for filth is discharged into it by means of drains emptying themselves at Wise Saheb's Ghat, Nawabbari Ghat, Badamtali Ghat, and the ghat to the west of the hospital. The worst quarters of the town are those which are inhabited by low class people, and especially by low class Musalmans.

(f)—Questions affecting the land.

SAMAY,
April 2nd, 1897.

37. The *Samay* of the 2nd April condemns the appointment of a European as Manager of the Dumraon estate.

The Dumraon Dewanship.

The Government has reserved the high posts in the public service for Europeans, and if the few high posts in the service of the zamindars and native chiefs are in this way monopolised by Europeans, where will natives go? Did not Sir Alexander Mackenzie find a single native gentleman fit for the Dewanship of the Dumraon estate? Why did the Government disapprove of the Maharani's proposal to entrust the management of the estate to a Council, consisting of the late Dewan's son and others? Was not even Munshi Bisweswar Dayal, the able and experienced Naib Dewan, found qualified for the post? Indigo planters are being appointed managers of big estates in Behar. The consequences of this policy will not be good.

(g)—Railways and communications, including canals and irrigation.

KASIPUR NIVASI,
Feb. 25th, 1897.

38. The *Kasipur Nivasi* of the 25th February complains that in spite of repeated applications, the Bheduria *khal* in the Backergunge district has not been dredged. The *khal* runs dry early in the winter season, and almost

The Bheduria *khal* in the Backergunge district.

throughout the year the inhabitants of half a dozen villages have to suffer from acute water scarcity. The members of the District Board are quite indifferent in the matter.

39. A correspondent of the *Hitavadi* of the 2nd April complains that, on the evening of the 25th March last a constable at the Sealdah station arrested a fellow-lodger of his, saying that he had taken money from a woman to purchase a ticket for her, and was now running away with the money. No money was, however, found on the arrested man's person. In spite of this he was detained in the police office for some time.

HITAVADI,
April 2nd, 1897.

Oppression by the Railway Police at the Sealdah station.

(h)—General.

40. The *Sanjay* of the 26th March draws the attention of the District Registrar of Faridpur to the circumstances that certain people have opened establishment in some Sub-Registry offices in the district for the purpose of drawing up and writing out documents, and that the Sub-Registrars of those places refuse to register documents which are not so written out.

SANJAY,
Mar. 26th, 1897.

41. The *Burdwan Sanjivani* of the 30th March observes that since 17th February 3,027 passengers have been duly inspected at Khana junction, but no plague case has been detected. There has been also no plague case among the passengers placed in the isolation hospital. If so, why harass the passengers in this way with strict inspection? The best thing to do will be to inspect passengers at infected stations before issuing tickets to them. The Government assured the public that female passengers would be inspected inside a movable screen. No screen, however, is yet forthcoming!

BURDWAN SANJIVANI,
Mar. 30th, 1897.

42. The *Sahachar* of the 31st March writes as follows regarding plague inspection in railway inspection at Khana junction:

SAHACHAR,
Mar. 31st, 1897.

One fails to see why Mr. Risley considers plague inspection in railway carriages impossible. This inspection is of an extremely summary nature. It consists only of a hasty examination of railway tickets and leaving a passenger without waiting for his reply to a question. It is only in the case of passengers coming from up-country that a little more time is devoted to the examination. Such inspection ought not to be impossible inside the carriages.

If it be said that a doctor inspecting within a carriage may himself catch infection, the reply must be that an uninfected passenger too may catch infection from a doctor who is already infected. The fact is, there should either be no fear of catching infection or no inspection whatever.

43. The *Hitavadi* of the 2nd April writes as follows:—

HITAVADI,
April 2nd, 1897.

The Budget. Not even in these days of dire distress will military expenditure be in the least reduced. On the contrary, the estimate under that head, including the cost of fortifications, exceeds last year's expenditure by Rs. 8,42,000, not to take into account the item of Rs. 1,94,000 estimated under the head of special Military Public Works. Could not the excess expenditure be postponed?

The cost of maintaining the State Church is estimated at Rs. 19,37,000, that is to say, at Rs. 37,000 more than last year's expenditure. Is this cost, too, unavoidable? On what principle of justice does Government require the people at large to maintain a church for the benefit of a particular community? Is the favour of God to be gained by doing injustice to the whole body of people in this way? Is this high Christian morality?

The estimate under the head of salaries of public servants not being clergymen is Rs. 1,52,741,000. This item is increasing every year. Government can, if it pleases, effect considerable retrenchments under this head by employing natives more largely in the public service.

The estimate under the head of pensions is Rs. 4,15,39,000. This item too, is very heavy, and this is the result of keeping too many Englishmen both in the Civil and in the Military service, for all English servants of Government receive their pensions in gold, while the covenanted servants are allowed pensions at a very high rate.

Furlough allowance is a most objectionable item. The estimate under this head is Rs. 37,61,000. This item, too, can be reduced by diminishing the number of English officers.

There is no estimate in the budget of the compensation allowance to be granted to European officers. The expenditure under this head will, in our opinion, amount to nearly a crore and a half. Could not this allowance be stopped at least for one year? Must the imaginary loss of highly paid English officers be made up even in a year in which the people are dying of starvation? Is this the enlightened policy of the English Government?

There is no means of forming an estimate from the budget of the cost of the Simla exodus. We have an impression that nearly twenty lakhs of rupees are spent every year under that head. If the Viceroy could make a little sacrifice of his comfort for one year, this sum would have fed so many as 20,000 distressed families for a year and so many as two lakhs of such families for a month. But the Viceroy has not accepted service in this distant country to make such self-sacrifice.

The estimate under the head of Contingent Expenditure is Rs. 24,24,000. It appears too high in the absence of detail.

But the estimate under the head of Famine Relief is no more than Rs. 3,64,12,000. We do not know on what principle Government has formed this estimate. If it has based it on the expenditure under that head in 1896-97, it has made a great error. Last year little was done in the way of famine relief, and Sir Antony MacDonnell was the only Provincial Governor who paid any particular attention to the matter. Since it is impossible to form an exact estimate of expenditure of this nature, it is better to err on the side of over-estimate than of under-estimate. But this has not been done. Our own opinion is that the expenditure on famine relief will far exceed the estimate. If Government does not shrink from doing its duty in the matter,—if it is determined to save the people from the jaws of famine and to be open-handed in the matter of relief, it will have to spend many crores of rupees. During the Madras famine the cost of relief operations amounted to 7,49,31,051 rupees, and it does not appear that the cost of relieving the present widespread distress will be less.

The Finance Minister shows the amount of money reserved as Famine Insurance Fund as 7,64,41,085 rupees. In the absence of details this statement cannot be accepted as correct. The financial statement under this head is incomplete and wanting in lucidity. A single item is shown in a lump as 5,32,72,099 rupees.

One other point in this connection calls for a remark. The Finance Minister says:—

“By the middle of October we had realised that a famine was upon us.”

Again—

“It was only when the first ten days of October passed without bringing the desired rain that famine was converted from a mere possibility into an almost certainty, and the area affected was so widespread that the case demanded the reservation of all our financial means.”

But how is one to reconcile with this statement the declaration made by the Viceroy in December that famine was even then a remote possibility, and that no help was required? And how did Government reserve its financial means? Government cannot be said to reserve its financial means if it does not make remittances to the Secretary of State. If Government had made retrenchments, it could be said that it had reserved money. But it did not retrench its expenditure.

The estimate under the head of educational expenditure is only 1,62,62,000 rupees, that is, one anna per head taking the population of India as 250 millions. Surely, a grant worthy of the English Government! This is the only Department in which Government can think of effecting retrenchments. Excellent financial policy, to be sure!

In conclusion, we cannot help asking where is the safety of a Government which is unable to make the two ends meet even with an income of a hundred crores? Government's estimated income this year amounts to 95,67,68,000 rupees. But this income falls short of its estimated expenditure by several crores. Such expenditure is something unheard of and unprecedented in this

country. If such an expenditure is an invariable incidence of civilised rule, we must tell the Queen in all humility:—"Mother! restore us to life by reintroducing among us the uncivilised rule under which we formerly lived," and we must tell Englishmen:—"O Englishmen, we are not ambitious of civilised rule. We shall be content if we only get our full morsel of food. Do reintroduce among us our ancient system of uncivilised rule."

Plague inspection at Khana Junction. 44. The same paper publishes the following letter from a correspondent:—

"Sir,

The oppression which I witnessed at Khana Junction on my way from Mogalsarai, imperatively calls for a remedy. I was travelling by the Chord Mail, which reached the Junction just at 3-33 A.M. As soon as the train arrived, policemen began to awake sleeping passengers by rudely shaking them. The passengers were then made to stand, in the dews of night, within a rope enclosure. Woe to the unlucky passengers who happened to get out of line, for policemen brought them to a line by pushing them by the neck. There was only one male and one female doctor. The inconvenience of the passengers can therefore be easily imagined. Could there be any harm in making the passengers in each carriage alight as the doctor came near it? Many persons, not doing quite well, might in this way be saved from exposure to cold. The sufferings of female passengers defy description. They would prefer death to an examination of their thigh joints in the presence of hundreds of spectators. Why cannot native women be examined within carriages when European women are? Are not native women more bashful than their European sisters? Unhappy that we are, we see our wives, sisters and daughters publicly insulted in this way, and yet we can do nothing to prevent it."

45. The same paper says that a great change has come over Lord Sandhurst since his arrival in this country. The climate of India, it would seem, is responsible for this change. His Lordship has tried to discredit the Poona Sarvajanik Sabha for a slight error. It does not appear that the Sabha had any evil intention in circulating the erroneous notice about Government's remission of the land revenue on account of the distress. If the Sabha committed an error, could not Lord Sandhurst get it rectified by the Sabha itself? Will His Lordship maintain that no public officer under him is ever guilty of an error of judgment? His Lordship's action in this matter will lower not the Sabha, but only himself in the estimation of the public.

46. The same paper says that the rule that the Municipal Health Officer will be able to exercise his powers under the Plague Regulations, only when the Medical Board has declared Calcutta to be infected with the plague, not having proved acceptable to Dr. Simpson, the Lieutenant-Governor has now empowered him to exercise those powers himself, and dispensed with the Medical Board's declaration. Under the new rule the Doctor will be able to forcibly remove any man whom he suspects of being infected with the plague, as well as the family of such a man. There will now take place oppression which will exceed even the great oppression the Doctor committed in Calcutta some months ago, and from which the Medical Board saved the public. It is not easy to understand how the Lieutenant-Governor could arm Dr. Simpson with such powers, even with this experience before him. What is the value of Dr. Simpson's suspicion? His previous suspicions were not corroborated by the Medical Board. Would it not have been better to have left the decision of the question of infection to a physician of the Medical College? It is hoped that the Lieutenant-Governor will reconsider the matter.

47. The *Samay* of the 2nd April thanks Sir Antony MacDonnell for his judicious plague measures. Sir Antony promulgated these measures after consulting the leaders of the Hindu and Musalman communities. Other Local Governments are advised to follow Sir Antony MacDonnell's example. The plague notifications issued by the Bengal Government are extremely severe and are most likely to lead to oppression and highhandedness.

HITAVADI,
April 2nd, 1897.

HITAVADI.

HITAVADI.

SAMAY,
April 2nd, 1897.

SANJIVANI,
April 3rd, 1897.

48. The Sanjivani of the 3rd April approves of the plague measures promulgated by Sir Antony MacDonnell, and observes that other Governments should follow his example in order to minimise the chances of a disturbance of the public peace by ignorant people offended or exasperated by oppressive plague measures.

SANJIVANI.

49. The same paper condemns Lord Sandhurst's severity towards the Poona Sarvajanik Sabha. Lord Sandhurst is looked upon as a good and sympathetic ruler, but his conduct towards this old and respected public body has taken the Indian public by surprise. The Sabha has been unjustly and severely punished for the fault of its agent. Thus treated, the Sabha has won the sympathy of the Indian public.

PRATIKAR,
April 2nd, 1897.

50. The Pratikar of the 2nd April asks all Hindu public bodies to deliberate carefully on the question of amending the law relating to the administration of religious endowments, because it will be useless to grumble

after a law has been passed. It is true that a man like the Hon'ble Ananda Charlu will act with the greatest circumspection, but there is cause for fear in this connection in the present hobby of Local Self-Government. The manner in which the Local Self-Government bodies are formed makes it impossible for the public to confide in them in matters religious. It is true Hindu *devottar* property is being wasted and misappropriated under the existing system, but who can guarantee that it will not be wasted under a new system and under the management of the young English-knowing generation? It is a generation which thinks too highly of itself, and cares little for society or religion.

BANGAVASI,
April 3rd, 1897.

51. It was in an evil hour, observes the *Bangavasi* of the 3rd April, that the Rain-gambling and the Religious Endowments Bills were introduced in the Legislative Council.

The Rain-gambling and the Religious Endowments Bills. There would have been no objection to the Bills if they had been at all likely to serve any important public purpose. But these Bills are not at all wanted, and it has not been advisable to have introduced them in these times of distress. The discussion of these Bills will create great discontent in the country, and it will not be wise to run the risk of creating such discontent, when no interests will be served by the passing of the Bills. The Diamond Jubilee is approaching. The people are earnestly looking forward to a day of rejoicing, and the Government should not mar the prospects of their enjoyment by passing these two unnecessary and objectionable measures.

BANGAVASI.

52. The same paper has the following:—

The Religious Endowments Bill. Why are the Bengalis, the Madrasis and others who call themselves Hindus moving heaven and earth to get this Bill passed? Are they really and sincerely moved by the pitiable position in which the idols have been placed by the managers of religious endowments? The Government ought at least to ascertain whether these agitators are Hindus and believe in an after life. These are people who are jealous of the prosperity and opulence of the *Mahants*. The illiterate *Mahant* rolls in wealth and plenty, but the graduate, the pleader, or the Deputy Magistrate is far worse off than he! The *Mahant* dines like a prince, lives in a palace, and has a host of attendants at his beck and call. But the graduate's English education, and University degrees do not enable him to make the two ends meet! The *Mahant* drives in a landau, but the graduate has for his conveyance a rickety third class hackney carriage. This is more than the graduate can bear. The *Mahants*, too, are generally men of unknown parentage and family connections. Some one called from the street is often raised to the position of a *Mahant*. The graduate cannot find it in his heart to permit him to keep in his hands untold wealth and immense material resources. Let this wealth and property be kept in the hands of the Government and misused by others. That will be far more bearable. The English-knowing Babu cannot bear the sight of an ignorant, illiterate *Mahant* rolling

in luxury. The *Mahunts* again have enemies, and these would like to see the Bill passed at once. Perhaps a *Mahant* did not grant somebody's prayer for the grant of two hundred *bighas* of land, and the disappointed applicant is swelling the chorus against the temple functionary. Lord Elgin, wise and far-sighted Lord Elgin, these are, my Lord, some of the reasons which account for the introduction of the Religious Endowments Bill. The agitators are not prompted by pious motives, none of them are anxious to improve the management of religious ceremonies in the temples. With joined hands we pray to you, my Lord, not to drive the *Mahants* and *Sannyasis* mad in this year of distress. Let the plague and the famine leave the country, let the Diamond Jubilee be celebrated by the people with great rejoicing and merry-making. And then do whatever you like. But spare, O! spare us for the present!

53. The same paper writes as follows:—

The history of the agitation against rain-gambling is not a new thing; it is four or five years old. It is said—we do not know how much truth there is in the statement—that a class of Marwaris got offended with the rain-gambling Marwaris, and severed their connection with the latter. This misunderstanding ripened in course of time into jealousy and enmity, and the offended Marwaris resolved to wreak their vengeance upon the rain-gamblers. Both the parties now sought the protection of newspaper editors. One party urged the editors to write against rain-gambling—a mischievous practice—which must be put down for the sake of the country's welfare. The other party represented rain-gambling as a harmless pastime, and requested the editors to write in its defence. The practice was as harmless as horse-betting, and there was nothing objectionable in it. Both the parties showered presents, *dalis*, *saugars*—not bribe, mind you—upon some editors. One of them favoured a Marwari with his presence in his *bungalow* at Simultala, and during his residence there, his paper contained an article defending rain-gambling as a harmless diversion, a capital idea. One year after, the same editor put up in the house of a Marwari of the opposite party at Giridhi, and this time he published a slashing article against rain-gambling, which was now condemned as a mischievous and immoral practice. In this way the matter was brought to the notice of the Government. Some people persuaded it to believe that the practice was not only mischievous and immoral, but might even endanger the safety of British rule in India. The Government was also made to understand that rain-gambling was an unpopular and universally condemned practice. It was through the persuasion and misrepresentation of these designing people that the Government introduced the Rain-gambling Bill. We are not aware whether the Government knows the secret of the agitation against rain-gambling. But, may we ask, what purpose is the Government likely to serve by driving the majority of the Marwari community almost mad? Marwaris were never in the habit of holding meetings and making speeches, but even they have taken to speech-making against the Government. But the Marwaris are not Bengalis, and they do not speak without threatening. At a meeting held at the Dalhousie Institute, the Marwaris resolved to give up opium-betting if the Bill were passed in the teeth of their opposition. None know this business so well as the Marwaris, and the Government will financially suffer if they carry out their threat. Here, then, is a clever counter-move, a tit for tat. The Government seems to be afraid of the Marwari agitation, and had the Council Chamber in Writers' Buildings guarded by European constables. The Marwaris, however, did not create any disturbance there. They are excited, but they are still moving with caution and deliberation. We advise them to conduct themselves with patience and forbearance. Let them loyally and humbly represent their grievances to the Government. Let them not make a blustering opposition. Let them also bear in mind that the Government has been actuated by praiseworthy motives in introducing the Bill. It is not certainly spitefully disposed towards the Marwari community. Let them therefore pray the Government not to pay heed to the representations of designing men, but to go to the root of the question, dive into the secret of the agitation, and give the public at least one year's time for the discussion of the Bill. If rain-gambling could be tolerated so long, surely it can be tolerated one year more. Let the Government wait for one

BANGAVASI,
April 3rd, 1897.

year, and then do whatever it thinks fit. It is not well to make the people discontented in the year of the Diamond Jubilee.

DAINIK-O-SAMACHAR
CHANDRIKA,
April 4th, 1897.

54. The *Dainik-o-Samachar Chandrika* of the 4th April approves of Rai Durgagati Bannerji Bahadur's re-appointment to the Bengal Legislative Council. It is to be inferred from this that he has been granted extension

Rai Durgagati Bannerji's re-appointment to the Bengal Legislative Council. It is to be inferred from this that he has been granted extension of service for two years more. There are few Government officers so able, painstaking, popular and talented as the Rai Bahadur. He has served the Government faithfully. Though an obedient servant, he is bold and straightforward. He is respected by the Government and the people alike.

DACCA PRAKASH,
April 4th, 1897.

55. The *Dacca Prakash* of the 4th April makes the following observations on the Bill to amend the Bengal Tenancy Act:—

The Bengal Tenancy Act Amend-
ment Bill.

Act, it is almost impossible for him to realise his dues by going to law. A suit for arrears of rent, even when successful, costs the zamindar more than the amount which is allowed by the Court as his expenses. In an *ex parte* suit for the recovery of one rupee, the pleader's fees, the process fees, the fees that have to be paid to the pleader's muharrir, the travelling expenses of the parties and their witnesses, and the gratification to be paid to the peons amount at the outset to twelve rupees. The execution of the decree costs a like amount, and if there is an appeal, the expenses are increased by at least twenty-five rupees. The result is that the zamindar as a rule cannot afford to spend so much for the purpose of realising so little, although he is obliged to incur this heavy expense when the defaulting raiyat is heavily in arrears or is a tenure-holder, or when non-realization of rent for a large number of years may injuriously affect his right as a proprietor. So, it has come about that the ordinary raiyats do not as a rule pay their rents, and it is a fact that of the tenure-holders, mirasdars, izardars, and haoladars, only one per cent. pays the zamindar's dues. The raiyat enjoys many advantages under the existing law. He can, at a nominal cost, deposit his rent in Court, and remit, at a cost of only two annas, his rent by money-order. But if he does not pay his rent, there is no easy or simple procedure to which the zamindar can resort to enforce the payment. It is certainly a reproach to the British Government that while a zamindar defaulting in the payment of land revenue is at once sold up under the sunset law, he is not given facilities of realising his dues from his defaulting raiyats.

Regulation VIII of 1819 affords facilities to the zamindar for the recovery of his dues from patnidars. But though mirasdars and other talukdars are as much tenure-holders as patnidars, that Regulation does not apply to the former. The distinction is certainly invidious. The following, if adopted, will prove an easy and by no means an oppressive procedure for the recovery of rents:—

The zamindar may apply to the Court for the recovery of rent due for a period of not less than one year, the application being supported by a certificate that the rent could not by any means be realised by him. The Court shall thereupon issue a notice to the defaulting raiyat, and if the latter, within fifteen days of the receipt of the notice, does not either deposit in Court the rent claimed and any arrears of cesses due, together with costs, or show that any portion of the amount claimed is not due to the zamindar, any rights which the raiyat may possess under the zamindar in the land in respect of which the arrear has accrued, shall be sold by the Court, and the proceeds of the sale shall be applied towards the payment of the zamindar's due. For the purpose of serving the notice, the zamindar shall cause such particulars respecting the defaulting raiyat to be inserted in it as may lead to his sure identification; and the peon shall cause it to be served in his house with the help of the chaukidari panchayat. But if the zamindar is unable to cause such particulars to be inserted in the notice, he shall be required to pay the costs of identification on a reasonable scale, the costs so paid by him being held as costs prescribed by the law.

The raiyat shall, within fifteen days of the receipt of the notice, deposit in Court the amount he really owes the zamindar, together with costs, and whatever the amount of his liability, whether he admits the claim wholly or

in part, he must state it at that time. On the day to be fixed in the notice for the hearing of the suit, the raiyat, if he does not admit the claim, shall have to adduce evidence in support of his contention. The suit shall be tried on that day, and both parties required to produce their evidence. If the Court finds that the raiyat's contention is not altogether untenable, it may postpone the hearing to some other day. If the claim cannot be established, the suit shall be dismissed with costs. If a part of the claim is established, that part shall be decreed with proportionate costs, and if the whole of the claim is established, the suit shall be decreed with all costs, and with the decree shall be passed an order that if within fifteen days of the date of the decree, the raiyat does not deposit in Court the decreed amount, then on the 16th day any rights which he may possess under the decree-holder in any part of the land, in respect of which the rent was due, shall be sold, and the sale-proceeds applied to the satisfaction of the decree. And such sale shall not be stayed, except on the application of the decree-holder. Only the parts of the raiyat's land covered by the zamindar's claim shall be sold on that day, and if the sale-proceeds are not sufficient for the purpose of satisfying the decree, any other property, possessed by the raiyat, may be seized and sold according to the procedure prescribed for the execution of Civil Court decrees.

Under the existing law, the zamindar is put to considerable loss of time and money by being required to institute separate and unnecessary execution suits. The object of sections 150 and 151 of the Tenancy Act is being frustrated by raiyats. When the raiyat owes his zamindar Rs. 100 as arrears of rent, he admits only one rupee, and having deposited this sum, is enabled to carry on litigation for upwards of a year. While section 75 of the Act empowers the Court to fine a zamindar, who has levied more than his due from the raiyat, up to two hundred rupees, and pay the amount to the raiyat, the law prescribes no penalty for the raiyat who does not admit the zamindar's rightful claim and harasses him and wastes the time of the Court in various ways. It is therefore desirable that the law should prescribe punishment for such a dishonest raiyat, and compensation for such an injured zamindar.

Section 188 of the Act stands in the way of enhancement of rents by proprietors of joint undivided estates. As observed by the late Commissioner of the Dacca Division, the rents in this Division are extremely low, considering the high annual value of the land. This is due to the fact that most of the estates in the Dacca Division are held *ijmali*, and as the co-sharers cannot agree among themselves, they cannot, under section 188, enhance their rents. This prevalence of low rents in the Division is also responsible for the low khas mahal and cess assessments in this part of the country; for the rents in the *ijmali* estates being low, Government can not enhance the rents in the adjacent khas mahals. Section 188 of the Act should be therefore repealed, and each co-sharer of a joint undivided estate enabled to independently exercise his lawful rights.

Section 93 of the Act has become a dead-letter, District Judges, as a rule, rejecting applications by co-sharers of joint undivided estates for the appointment of a manager.

56. The *Hindi Bangavasi* of the 5th April says that the Rain-gambling Bill was introduced at the instance of certain wealthy Marwari gentlemen who were at variance with the proprietors of the house where rain-gambling was carried on. But the Marwari community which is addicted to this form of gambling, let Sir Alexander Mackenzie into the secret of the opposition to rain-gambling, and His Honour changed his mind, and though he could not, for the sake of the Government's prestige, altogether drop the Bill, he has passed it with such modifications as will have the effect of not completely stopping rain-gambling.

57. The *Dainik-o-Samachar Chandrika* of the 5th April is not satisfied with Mr. Bolton's explanation on the occasion of the passing of the Rain-gambling Bill. In the opinion of the public, the Government has passed the Bill in a hurry simply to maintain *zid*, which is becoming ingrained in the official character.

HINDI BANGAVASI,
April 5th, 1897.

DAINIK-O-SAMACHAR
CHANDRIKA,
April 5th, 1897.

DAINIK-O-SAMACHAR
CHANDRIKA,
April 6th, 1897.

58. The *Dainik-o-Samachar Chandrika* of the 6th April has the following:—
The Religious Endowments Bill. It is the “patriots” alone who seem to be anxious

about the management of religious endowments. The patriots have made the country too hot for the people. Babu Surendranath Banerji, the leading Bengali patriot, at first made up his mind to draft a Religious Endowments Bill himself, but he subsequently changed his mind, fully aware that “non-patriots” had found him out and would not allow him to play any pranks again. The *Sanjivani* quoted the other day an extract from a report of the Government of India, in which it was observed that Babu Surendranath’s paper, the *Bengalee*, was its editor’s organ, meant only to further his interests. The editor’s private character, it was also stated in the same extract, was not above suspicion. These opinions, however, are evidently not the opinions of the Government, but of a private individual trying to make his own opinion pass for official opinion. At any rate, however, it is true that Babu Surendranath Banerji is not above suspicion, and he has acted wisely by persuading Mr. Ananda Charlu to introduce the Bill, he himself pulling the wire from behind and getting up some sort of support to the measure among his friends.

By supporting the Bill the *Hindoo Patriot* is not acting as the organ of the British Indian Association, or, it may be, that the British Indian Association itself has changed its nature and policy. This Association, however, is an Association of zamindars of all classes and religious persuasions. As such, it is interested in the management of religious endowments which were mostly created by the ancestors of the present zamindars. The proposed revolution in the management of religious endowments will destroy their memorials and will be a great disadvantage to the zamindar community. The zamindars supported the Government both when it gave up the management of religious endowments and when it passed Act XX of 1863. It is a pity that the *Hindoo Patriot* should forget its old traditions and the zamindars should give up their old policy.

The *Hindoo Patriot* with its boasted omniscience observes that any one having a grain of common sense will admit that Act XX of 1863 has become for all practical purposes a dead-letter. Is all intelligence monopolised by the *Hindoo Patriot*? Are those who maintain that the existing law has become inoperative simply owing to the falling off of the people in religiousness and philanthropy to be set down for fools incapable of thought? The *Hindoo Patriot*’s tactics are very clever. He appeals to the Government of India in the name of the Governments of Bengal and Madras for the passing of Mr. Charlu’s Bill. The appeal, however, is so cleverly couched that one would think that all Local Governments always were and still are in favour of the measure. It is also urged by that paper that there will be, practically speaking, no opposition to the Bill. This is another way of insinuating that the proposed measure is a harmless one. The fact, however, is that the measure proposes to revolutionise the present system of the management of religious endowments. By allowing it to be passed the Government will break its promise and create a ferment among the Hindus and Musalmans. The people have seen through all “patriotic” tactics, and the passing of the Consent Act has made them wiser than before. They are sure to oppose the Bill tooth and nail.

The Home Member has, it is true, assured the public that the Government has nothing to do with the Bill, and will not allow it to be passed if it cannot secure the support of the majority of those who are interested in the management of religious endowments. But the “patriots” are trying their best to get up an agitation, and this is looked upon by the public with no litter apprehension.

DAINIK-O-SAMACHAR
CHANDRIKA,
April 8th, 1897.

The manner of the passing of
the Rain-gambling Bill.

59. The *Dainik-o-Samachar Chandrika* of the 8th April writes as follows:—
The Lieutenant-Governor has hurried to the hills immediately after passing the Rain-gambling Bill. His Honour came to the Council privately, and European constables were posted in the Council Chamber for fear of a Marwari disturbance. The Marwaris, however, are Indian Hindus, and, as was to be expected, made no disturbance whatever. Proposals were made in the Council for the amendment of certain provisions of the gambling law, but they were rejected on the ground that such amendments could not be made without

the sanction of the Governor-General in Council. If so, why was there so much hurry in passing the Bill? Was this not simply to maintain the so-called prestige of the Government? Even the Anglo-Indian papers, including the *Pioneer*, have condemned this indecent haste.

The Lieutenant-Governor has made rain-gambling in private houses unpunishable. What was, then, the necessity of passing the Bill at all? Was it not simply out of *sid* — simply to show a contempt of the Marwari opposition that the Bill was passed? Native opposition is always treated with contempt, but not so European opposition. The *Englishman* says, not without reason, that the Act is the thin end of a wedge. It will only increase police oppression and high-handedness.

IV—NATIVE STATES.

60. The *Hitavadi* of the 2nd April says that Government has in a manner admitted that oppression was committed upon the The Maharani of Radhanpur. Maharani of Radhanpur by the Political Officer, but it has in no way punished that officer. A noble lady has been maltreated by an officer, devoid of all sense of responsibility, and Government has granted her no redress beyond a promise that no further oppression would be committed upon her. Is English statesmanship no better than this? And what is the value of Government's promise? A local newspaper says that immediately after the receipt of the letter by the Maharani, her palace was besieged, and all ingress and egress stopped on the plea that she had secret hoards of money in her house, though several searches had been previously made on the same plea. Is this the way to soothe the Maharani's wounded feelings?

HITAVADI,
April 2nd, 1897.

61. The *Sanjivan* of the 3rd April has the following :—

The Begum of Radhanpur. The heartless treatment which the Begum of Radhanpur has received at the hands of the Political Agent calls for immediate consideration. It is a pity that such acts of oppression by Political Agents are not checked in time by the Government of India. The wrongs inflicted on innocent Chiefs and their wives often remain unredressed, even if they are brought to the notice of Parliament. Endless as eternity, countless as the stars of the firmament are the acts of oppression which Political Agents commit on the rulers of Native States. The puppets of the Foreign Office have the grievances of the injured Chiefs continually dinned into their ears, but they do nothing to redress them. Will it be at all strange if, under these circumstances, seeds of discontent are sown in the hearts of the people of these Native States?

SANJIVANI,
April 3rd, 1897.

A short time ago the able and accomplished Nawab of Radhanpur died, leaving a widow and a will, in which he amply provided for his Begum. He bequeathed to the Begum twenty-five villages, and valuable movable property as her personal estate, and also provided that an annual grant of a lakh of rupees should be made to her during her life-time to defray her ordinary expenses. It was also provided in the will that the Begum should be shown due honour and respect, and consulted in all important State questions. Immediately after the Nawab's death, the Resident went to Simla and returned evidently with sealed instructions. He announced that the management of the State could not be placed in the hands of a woman, and that the Resident was henceforth to conduct the State affairs. The Begum protested against this violation of the provisions of the will, and thereby offended the Resident, who now began to systematically oppress her. Her *jaigir* was forfeited, her allowance was heavily reduced, the key of the treasury was forcibly taken from her. The Begum's mouth, however, was not gagged, and she indignantly protested against this cruel treatment. This threw the Resident into a fury. The Begum's palace was now surrounded by armed soldiers, and she was prevented from going to Bombay to personally lay her grievances before the Governor. The Begum was ordered not to stir out of her palace, which was searched by the State officers. Her boxes and wardrobes were opened, and their contents were removed to the Residency. She was deprived of her stud, elephants and equi-pages, only a horse and a carriage being left in her possession. The Begum's friends, however, succeeded in bringing the matter to the notice of the Governor of Bombay, and Lord Sandhurst wrote to her apologising for the

indignity done to her, and assuring her of a speedy redress of her grievances. The Resident returned to the Begum her valuable garments damaged and worm-eaten. The Resident, however, did not change his policy. With the Foreign Office at his back, he set Lord Sandhurst's order at naught. One day he entered the Begum's palace and ordered the pulling down of her bedroom under the excuse that she had concealed her treasures there. His order was at once carried out, and the ornaments and other valuable belongings of the Begum, worth about two lakhs, were removed to the Residency. A sentry has been posted in the Begum's palace, and the Resident is still carrying matters with a high hand.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

CHARU MIHIR,
Mar. 29th, 1897.

62. Referring to the list of Superintendents and Assistant Superintendents employed on relief works in Behar, the *Charu Mihir* of the 29th March asks—Have natives been excluded from these posts, because they are thought dishonest, or because in a famine many things have to be kept secret?

CHARU MIHIR.

63. The same paper has received the following reports of distress in the Mymensingh district:—

Distress in the Mymensingh district.

(1) The special correspondent at Tangail went on inspection to the *chur* lands on the 21st March last, and found a large number of men, women and children collected there on hearing of his intended visit. They were not much reduced in body, for the money-lender had stopped his advances only a few days ago. But for some days they have been going without food or living on one meal a day. In no house was there a stock of rice, and many people have eaten up even their seed-grain. In many places people are living on brinjals, pumpkins, and arum; but in the *churs* even these are not procurable. Some people have been starving for two days, and were much reduced in body; they could hardly speak. If money is not soon advanced at small interest or without interest, many people will die of starvation.

(2) A correspondent writing from Chandrapatal, says that one Nandarani of Syampur starved for two days with her four children, and though she is now going about begging, she hardly gets enough to maintain her children and herself. One Jahir Sekh, of Ranha, starved his family for a whole day and night, and then came to ask the correspondent for some employment, but no employment could be found for him. Gada Sekh and Najar Sekh of the same village, with their families, are living on one meal of rice and one meal of plums, potatoes, &c., every day. It is difficult to say what the fate of these people will be a few days later. As they could not repay the loan they contracted last year, the money-lenders refuse to give them further loans even at the high interest of two annas per rupee.

(3) Severe distress prevails in Barbaria within the jurisdiction of the Guffargaon thana. The poor people are not getting even one full meal a day, as loans are not available, and they have no property left except the plough-cattle which they can sell or mortgage. The villages which are suffering most are Barbaria, Pakati, Charipara, Bara, Sandail, and Chilakanda. Water-scarcity is also severely felt in these villages. In Barbaria there is only one old tank, whose water has become perfectly undrinkable. The zamindar wants a large *salami* for granting permission to excavate tanks. Many zamindars even in such a time of distress are not hesitating to commit oppressions on their raiyats for the collection of rent.

(4) The people of Rasulpur and some adjoining villages are also suffering acutely from distress. They are, in fact, starving.

BANKURA DARPAH,
April 1st, 1897.

64. A correspondent of the *Bankura Darpan* of the 1st April paid a visit to Sonamukhi, in the Bankura district, on the evening of the 26th March last, with a view to ascertain the extent of the distress prevailing there, and narrates his experience as follows:—

(1) Paran Kandar, of Atap Bazar, was at the close of the day cooking three-quarters of a seer of rice, purchased for six pice, and that was to form the day's meal for two children and four adults.

(2) Chinibas Bauri, of Krishna Bazar, and his wife were cooking five pice worth of *khud* and some *sak* which was to form the day's meal for themselves and three children.

(3) The husband of Manda Baurini, of Krishna Bazar, had long deserted his wife and children. The woman earned three or four pice a day, and that supplied one meal of *khud* a day to herself and three children.

(4) Sudevi Baurini's husband had died from starvation. Sudevi had to maintain herself and four children. On the 25th March she could procure a meal of boiled *mahua* only; on the 26th one pice worth of *muri* (fried rice) supplied the day's meal to the family.

(5) The blind Sibi Baurini's family consisted of two adults and three children, whose only resource was the two or three pice which was earned every day by the eldest daughter.

(6) The widow, Sukumari Baurini, and her three children lived on two or three pice a day.

(7) Atal Hari, of Dewan Bazar, was suffering from fever and cough, and lived in a hovel more miserable than a pig-stye. His clothes and bedding, too, were of the most miserable kind. He had no one to look after him, and no money to supply himself with diet or medical advice.

65. The *Barisal Hitaishi* of the 2nd April says that if there be not copious rainfall soon, all prospects of the next year's crops will be destroyed. Jute, til and sugar-cane plants are dying for want of moisture, and *aus* lands have not yet been prepared for sowing. The prospects are exceedingly gloomy.

66. The *Hitavadi* of the 2nd April publishes the following reports of food and water scarcity:—

Reports of food and water scarcity. *Kumira, Khulna district.*—The distress defies description. Respectable men without means are either starving or living upon half-rations. People are dying of cholera by eating unwholesome food.

Rasuli, Khulna district.—Great scarcity of food and water prevail at Rasuli, Katipara, Bank Bhavanipur and other villages. The remuneration given at relief works is not large enough to enable a labourer to support his family. Poor people are therefore falling ill by eating unwholesome food. There is only one tank at Rasuli, and its water is unfit for use.

Bali, Murshidabad district.—The outturn of crop scanty at Bali, and nearly 25 neighbouring villages. There is distress among the majority of the people. Many are already living upon boiled leaves and herbs. The people can be saved only by the opening of relief works.

Dakshin Sripur, Khulna district.—People are still dying of starvation. Many deaths from diarrhoea can be ultimately traced to that cause. The relief arrangements of Government are not so successful as they might have been on account of the negligence of the lower officers. The people will feel reassured if the Government doctor in charge of the newly-opened dispensary for the treatment of famine-stricken people, visits the localities in which cholera prevails. Could not Government relieve the people of famine-stricken localities of the chaukidari tax?

Dumka subdivision, Sonthal Parganas.—The condition of the subdivision is most deplorable. The inhabitants of the hill-tracts have already begun to feel the pangs of hunger. The correspondent himself one day found some Sonthals eating leaves. The authorities, however, yet maintain that the distress is not severe.

67. A correspondent of the *Sanjivani* of the 3rd April complains of the prevalence of famine in the Central Provinces.

Famine in the Central Provinces. The correspondent has, with the co-operation of a few other gentlemen, opened a relief shop in which good rice is sold cheap to poor people. About twenty or twenty-five maunds of rice are sold every day, and this involves a daily loss of Rs. 10 to Rs. 15. These gentlemen have also opened an orphanage which contains about 38 orphans. About thirty or thirty-five orphans more are soon expected. The orphanage costs about Rs. 5 or Rs. 6 per day. At the Jaitrai station gram is distributed among about 150 people, and at the Narkutti station about eighty people are

BARISAL
HITAISHI,
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given rice at the rate of half a pound per head. Rice is also doled out to starving people in the interior. All these relief measures have borne excellent fruit and are saving hundreds of lives.

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SANJIVANI

68. The Jhansi correspondent of the same paper complains of the prevalence of distress in that place. Most people have to depend upon State relief. Thousands are employed on the relief works, but they are paid a starving allowance; and, half-starved, they are wasting away. Most of these people are likely to die. Beggars are increasing in number. Like moving skeletons they frequent the streets. These people ought to be sent to the relief house. A branch of the Calcutta Hindu Orphanage has been opened at Jhansi.

69. Another correspondent of the same paper complains of the prevalence of distress in the Tangail Subdivision, of the Mymensingh district. The Local Famine Committee had no idea of the acuteness of the distress prevailing in the locality before the Assistant Secretary went, at the request of the correspondent, to some villages with a view to inspect the condition of the people. At Chinakhali and Bhangabashi, famine-stricken people flocked to the Assistant Secretary of the Famine Committee and laid their grievances before him. At Bhangabashi, the correspondent came across a starving family. Three children of two or three years, were found eating boiled *kalai*, borrowed from a neighbouring house. In another house a child was found eating boiled vegetable bulbs. People have eaten up the rice seeds, and they are in a helpless condition. People flock every day to the correspondent, but his means being limited, he has to send most of them away. Many of the famine-stricken people in Sibpur and Chalan are dying from cholera caused by starvation. These are, properly speaking, deaths from starvation, but they will be most likely set down in the police reports as deaths from cholera. People should be supplied with seeds. Otherwise they will sow their fields with jute.

The following people are in great distress in Chinakhali:—

1. *Kalimuddi Saikh*.—The family consists of five members. They have nothing to eat.
2. *Najir Saikh*.—The man is sixty years old. His family consists of five members. He has incurred a debt of Rs. 40. He used to live by begging. But begging cannot support him any longer.
3. *Wife of Daboguni Saikh*.—She has to support six persons, but has no means of livelihood at present.

Besides these, Safet, Sadu, Said, Manik, Abu, Miajan, Nayeb and Gendu, all of the same place, are in great distress.

The state of things is the same at Ramnagar, a neighbouring village. Most people are in a pitiable condition, the two following being in great distress:—

1. *Bangu Saikh*.—An old man of seventy, having a family of five members to support. The whole family is living on boiled potato and *kalai*.

2. *Makeddula*.—Has to support a family of seven members, and is heavily indebted.

Besides these two people, there are Mahab Saikh, Nalé Byapari, Jatra and Miajan; all in a pitiable condition.

The state of things is worse in Bayra. Here the correspondent came across a starving woman of the name of Nurbi. She has a child, and was long living by begging. She has now been reduced to a pitiable condition. Aji Fakir, Ali Mamud, Gendu and Madari also are in great distress. These people should be immediately provided for. Manikulla is another starving man, who has to support a family of five members.

70. Another correspondent of the same paper complains of acute distress in Palang thana, in the Faridpur district. There was a bumper jute crop in this village, and the people kept their rice in stock. This stock has, however, been exhausted, and signs of distress are visible everywhere. The raiyats are starving, and the poor middle classes are in a pitiable condition. The number of beggars is daily increasing, and many middle class people, too, have been compelled to beg. People are parting with their children for money.

VI.—MISCELLANEOUS.

71. The *Hitavadi* of the 2nd April writes as follows:—

How Kisor oppresses pilgrims, at every

The shrine of Chandranath in opportunity, even after the orders passed by the
the Chittagong district.

High Court to the effect that he has no right to

exact any fees from pilgrims, will appear from a warning, dated the 11th March, which was addressed to him by Mr. F. P. Dickson. The warning was to the effect that a complaint had been made to Mr. Dickson that the Mahant had refused one Ramkamal Sarma and five of his companions admittance into the temple of Vyaskundu Bhairab, on account of their refusal to pay him a sum of ten rupees, and that if any pilgrim should in future be prevented from visiting any temple or well under the Mahant's control, proceedings would be taken against him under section 341 of the Code of Criminal Procedure.

There can be no doubt that some powerful person is supporting the Mahant in his career of oppression. Rai Kailaschandra Das Bahadur, General Manager of the Chittagong Court of Wards, is said to be a great friend of Kisorvan. A petition has been made to Government for the deposition of Kisorvan, and an enquiry will be made into his public and private life. The Mahant sees that his tenure of office is uncertain, and it is no wonder that he should remove the furniture and cash belonging to the shrine. Any assistance which an influential man like Kailas Babu may render to the Mahant at this time will prove very injurious to the interests of the shrine.

The kind and noble hearted Mr. Skrine has, during his nine months' tenure of office as Divisional Commissioner, done more for the protection of pilgrims than the District Magistrate has done during his many years of service as District Magistrate. The District Magistrate, Mr. Anderson, passed an imperfect order for the protection of pilgrims, for which, though it did not prove very efficacious, the Hindu community is thankful to him. We still hope for much from him. If Mr. Anderson only tries to look at things with his own eyes, he will see how oppressive the Mahant is. Mr. Anderson is a man of a very gentle disposition and is unwilling to wound anybody's feelings. That is why the mahant is able to carry matters with so high a hand. We, however, humbly entreat Mr. Anderson to earn the gratitude of the Hindu community by doing his duty in this matter.

On the occasion of the last *Sivaratri* festival, the Health Officer, Babu Harimohan Sen, proposed to serve a notice on the Mahant requiring him—

(a) to provide the temple of Swayambhunath with a new door on the western side, and two windows on the north and south respectively;

(b) to repair the flight of steps leading up to the *Nahabatkhana*;

(c) to widen the yard or compound in front of the temple of Swayambhunath;

(d) to remove the iron-railing round the temple of Swayambhunath, and

(e) to arrange for water-supply on the heights of Chandranath.

But Mr. Anderson did not allow the Health Officer to issue such a notice. If these works had been performed, the pilgrims would have blessed Government with uplifted hands. Many pilgrims ascend the heights of Chandranath with infants, and it is therefore easy to imagine how necessary it is to provide for a supply of water on those heights. The temple of Swayambhunath has only one door and no windows. An additional door and two windows are therefore indispensable. The iron railing round the temple may cause loss of life.

URIYA PAPERS.

72. The *Uriya and Nava Samvad* of the 3rd March reverts to the subject

Manufacture of panga salt.

of the manufacture of panga salt, and points out

that the Orissa Coast, with its jungles, is admirably

suited for this industry. The writer regrets that the natives of Orissa should be compelled to use salt manufactured at Liverpool, while they live on the sea-coast, and can manufacture the article themselves. He observes that the introduction of the manufacture will be simply the revival of an old industry, and no time is better suited for such introduction than the present, when the whole sea-coast area is in imminent distress.

HITAVADI,
April 2nd, 1897.

URIYA AND
NAVASAMVAD,
Mar. 3rd, 1897.

UTKALDIPKA,
Mar. 9th, 1897.

SAMBALPUR,
HITAISHINI.
Mar. 3rd 1897.

SAMBALPUR
HITAISHINI.

SAMBALPUR
HITAISHINI.

SAMBALPUR
HITAISHINI.

73. The *Utkaldipika* of the 6th March notices with pleasure the donation of Rs. 2,000 made by Babu Panu Santra Dalbehera, a resident of Burma in Killa Daspalla, a Tributary State in Orissa, towards the funds of the Daspalla Upper Primary School, which will soon be converted into a minor school by the above aid.

74. The *Sambalpur Hitaishini* of the 3rd March fully endorses the statement of His Honour the Lieutenant-Governor of Bengal, calling upon the Mahants of Puri to contribute their mite towards the funds of the local hospital and other public institutions, and hopes that the speech of His Honour will bear fruit in time.

75. The same paper strongly objects to that order of the Administration of the Central Provinces, which rules that no document that is not written in Hindi will be received in the Registration Offices for registration, and observes that that Administration is bent upon the abolition of the Uriya language from Sambalpur and its adjoining tracts in no distant time, and that no order is better calculated to produce discontent and disaffection in the minds of the Uriya-speaking people of the Province.

76. The same paper mourns the death of Babu Kaliprasanna Mitra, late President of the Sambalpur District Council, who was an important and useful member of the Sambalpur community.

77. Referring to a vacancy in the staff of teachers in the Sambalpur Higher English School, the same paper recommends the appointment of an educated native of Orissa to the post, and observes that the educational authorities should keep this just and popular principle in their mind when filling up future vacancies.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 10th April 1897.